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Critics and Detractors.

During the late visit of the Hindoo Contingent the *Toronto Globe* in a leading article, which was reproduced in these columns, was pleased to make some kindly reference to the work of the Salvation Army in India, and whilst in no wise endorsing the measures it has adopted to reach the 'heathen' masses, held up to public esteem and imitation the self-sacrifice of its officers in that country. We suppose, that to some it would appear a very reprehensible proceeding on the part of a leading journal in any wise to notice so obscure and 'diffuse' a body as the followers of General Booth's missionary zeal, but some how or other this appears to have become a very gen.

THE EDITOR OF OUR CANADIAN JOURNALS.

For whilst there are a very few obscure secular sheets to some remote localities which seem to regard it as *de rigueur* to follow the example of the unruly boys of their ill-considered townships, and fling mud and worse at the Salvationists, it is an unenviable task that during the last two years or more has been a yearly journey of rapine or literary merit amongst us, which has not on some occasion or other spoken in terms of the highest respect of our organization, its work and its results. Be that as it may, however, the article of the *Globe* referred to has evidently awakened in some quarters a very unpleasant state of feeling. During the few weeks that have elapsed since its appearance the correspondence columns of the same paper have been crisscrossed with some productions, which, considering the quarter from which they came, we feel it would have been better for the reputation of the writ as if they had never been penned and submitted to the verdict of an impartial public.

The principal letters, as it appears to us, have emanated from an ex-missionary, or a missionary on rest, we don't know which, and an ex-government official, and we fail to see in either, that exhibition of good taste and Christian spirit that we would naturally expect to find in both. True, some sympathizers with Army methods have replied to their strictures, but with no other result, we have known, than to increase the turmoil, and still more incommode the writers of the original correspondence. We are sorry that matters should have come about, because there are no possible grounds for contention, and we have been too much accustomed, in the past to this sort of thing to suppose that any real hindrance can result to the Army. We are glad, however, that the Army officials took and discipline the Army officials has taken part in the controversy.

We can easily understand that to the ex-missionary and ex-official the Army modes are strange and irregular, and from their point of view, nothing but faults can be seen as a result, but no doubt when misadventures and officials first brought their aid to the evangelization of Hindostan there were plenty of people who looked upon their efforts in the crumbly light, but if these people rushed into print to ventilate their doubts as to the then untired efforts we should consider them equally ill-used as the Salvation Army in this correspondence. The *S. A.* has gone to India to help to bring it into subjection to the Lord

Jesus Christ, and it has gone there to work on its own lines. It has no word to say against the good or non-good of its predecessors in the same work, but it has gone

TO DO ITS LEVEL BEST IN ITS OWN WAY.

The fact that a European or a Canadian can or cannot live as a native is, after all only a side issue, and whether they will be starved to death remains to be seen. For some three or four years our officers have worked on this line and no one has been starved to death, y^e, what Mrs. Tucker did or did not die of is no criterion because she never came down to really native or fair lines, but the fact that there are Canadians on the spot who have been living on these lines for two years and who report themselves in good health and spirits should clearly count for something. Major Musa Rahi has been rebuked and contradicted, in the most Christian spirit of course, because he has characterized the missionary efforts of the past as in a great measure a failure, but he has the facts and figures of the past to appeal to, whilst those who predict the failure of the *S. A.* motives have nothing but their own opinions to stand upon, and if they appeal to the facts and figures of the Army's history in India, these certainly all point in the other direction. But if the Major ever, he does so in very good company, let us draw attention to some statements of Canon Tuckwell, a no mean authority, on this very subject and it is rather a coincidence that a recent article of this revered gentleman in the *Fortnightly Review* should so fully endorse all that the Major puts forward and also so fully coincide with what he denounces as the cause of the failure, the want of sympathy between the missionaries and the heathen.

On this subject the Canon writes thus: "It was the opinion of Bishop Seaser that the success of a missionary depends on his acceptance of

THE OUTWARD FEATURES OF THE NATIVE LIFE.

The preacher's hat, his goods, his dress, his food, should be the same as those of the natives. European missionaries fail because they attempt to make Asiatics or Africans into middle-class English Philistines. Islam succeeds better than Christianity, largely, because it leaves the people undisturbed to all the outward circumstances of their lives. It has been well said that the teachers that would appeal successfully to Asiatics or Africans, should be as unlike as possible to English rectors or dissenting ministers, efforts modelled on the pattern of an infidel district are bound to fail. Sir W. H. Murray estimates as that for the last twenty-four centuries every preacher who has appeared to the popular heart has cut himself off from the world by a solemn act, like

THE GREAT BURNING OF HYDRA.

He must be an ascetic, and must come forth from his solitary self-communings with a message to his fellow-men. Our missionaries have not these qualifications. He tells us that the natives regard a missionary as 'a charitable Englishman who keeps an excellent cheap school, speaks the language of the natives, and is a friend of the old immortals and trades, and drives out his wife and his little ones in a pony-carriage.' The pony-carriage is obviously fatal to the missionary's influence. If the French, before starting on one of his missionary journeys, had required

St. James and a committee at Jerusalem to guarantee him \$200 a year, paid quarterly, and provided himself with a shabby bungalow, a ponik, a pony-carriage, and a wife he would not have

CHANGED THE HISTORY OF THE WORLD."

The Canon then goes on to speak of the Salvation Army as fulfilling the type of this great renunciation "Mr. Tucker," he says, "their leader, has given proof of his sincerity by surrendering a lucrative post in the Indian Civil Service. He leads a barefooted regiment of two hundred soldiers, who go for life, who give up every thing they have, who receive no payment, but are content with a bare subsistence. They abstain from the flesh of animals, the slaughter of which is an abomination to the Hindoo, they touch no alcohol, their food is a handful of rice and curry, which they beg from day to day from those to whom they minister. Like the natives they oil their bodies with castor oil, they go barefooted, with turbans to protect them from the sun, and their dress is a few yards of canvas, each missionary does not exceed \$5 (50 cents) a week, or \$5 (\$25) a year. Like the successful Moravian missionaries in South Africa or the West Indies, their object is to become natives, to live among the natives as the natives live, simply exhibiting a nobler life and higher aims. They never argue or discuss doctrines, or go into the 'evidences' of Christianity. They exhibit the social life which appeals so strongly to the Hindoo. They may see what our religion has done for us, how happy it makes us, and how it enables us to dispense poverty and conquer the troubles of this world, how it makes us contented with the Christian life and free from sin." The natives like the drums and the tom-toms, the lively singing, the bright banners and the processions, and follow them in crowds, while they find the Church Missionary Society services on the tiling most dull and slow. It may not be a high ideal of religion, but it appeals to Indians just as it appeals to the least educated classes at home. It may not be a high ideal of religion, but it is a high ideal of missionary zeal. As one of the greatest missionaries has said, the best preachers are

NOT OUR WORDS, BUT OUR LIVES;

and our deaths, if need be, are better preachers still. We must hold up the spectacle of devoted lives to enable the people to understand their own lamentable condition. And then the Canon quotes in support of his position from the most noble and self-devoted authority that has adorned the Victorian age "General Gordon in one of his last letters has told the *Globe* correspondents: 'Writing from Khartoum, he says, in his transcendent style: 'There is not the least doubt that there is an immense virgin field for an apostle in the world who will run and an apostle. A man must give up everything, understand everything, everything! No half or three-quarter measure will do. He must be used to the world, have no ties of any kind, and long for death when it may please God to take him. There are few, very few such, and yet, what a field!'

Surely we need no better authority to prove that Musa Rahi was right, and his detractors or contraditors wrong. We have no desire to argue with those who take the *Globe* correspondence as their standpoint these things may very well be strange

and now fangled, but judged by the standard of the 'Moral Gospel' they are true missionary types. The valiant souls who have left for India "count not their lives dear," they have gone out to be Hindoo to the Hindoo willing to suffer and if need be die if by any means they can save some. One correspondent has thought fit to attack General Booth for "sending out people to be starved," as well might he attack the Lord Himself for sending out the seventy without power or scrip to receive their things as were given unto them. Nay, was it not reverently, it would be as logical to attack the Father Himself for sparing the eternal Son to die for the sins of His brethren. Out upon such rot and drivel! He desires of them. Thank God the simple faith and heroic self-abnegation of our comrades in India and on their journey thither, stand out like a pillar of fire against the murky mists of a selfish and luxurious time; and they represent the better elements which thread like seams of gold the mire and clay which make up so much of our world. They have gone forth at their Father's call, to delight as little children in the little work and service He desires of them. Need they fear or doubt for food, for strength, for life to do all His requires of them to do? Not upon mere ratios of rice doled out grudgingly to them shall they be fed, but upon their own merits and the merits of His service He desires of them. Need they fear or doubt for food, for strength, for life to do all His requires of them to do? Not upon mere ratios of rice doled out grudgingly to them shall they be fed, but upon their own merits and the merits of His service He desires of them. Need they fear or doubt for food, for strength, for life to do all His requires of them to do? Not upon mere ratios of rice doled out grudgingly to them shall they be fed, but upon their own merits and the merits of His service He desires of them.

There is something honest and to spare amongst us, but there is and ever has been a remnant of believing souls, who have received as little children the revelation of the Secret of the Word and to whom all the difficulties and the doubts of a questioning generation no more affect

THE CENTRAL REALITY OF THEIR FAITH

than the smoke from the chimneys affects the sun. There is selfless rampart everywhere, but in the midst of the savage and desperate rush after things which will minister to gratifications there are those who do not want the clock work possessed of the hunger for self-interest, and who only prize their lives as that they may lose them, if need be for the benefit of others. And although menaces and rewards may amount to nothing, and sometimes stalk abroad in printer's ink, there are citizens not a few in this Canada of ours who are capable of taking a broad view of this missionary question, and who regard the 'Moral Gospel' as the only way to the world, and who consider it all joy when persecution, ridicule and even death itself are awarded them as the world's reward for seeking

THE WELFARE OF THEIR FELLOW MEN.

SCRIBES.

Often reflect upon this in a day, and observe what company is with thy heart. We may know by the noise in the school that the master is not there, much of the mischief in our bosom arises from the neglect of visiting our hearts.

The reason why the men of the world think so little of Christ is, they do not look at Him. Their backs being turned from the sun, they only see their own shadows, and are therefore wholly taken up with themselves, while the true disciples, looking only upwards, cease nothing but his Savior, and learn to forget himself.

M. S. NEAL

1991-1992

KINMOUNT.—Capt. Hattie Laird, Orders coming for Kinmount, we said good-bye to comrades and friends, knowing that God needed us in this part of His vineyard.

to work for Him. Found on our arrival
a number of blood-and-fire comrades, who

were living to glorify God rather than man. We go in with them heart and hand to do

[illegible]

ting better, many are convicted—but still have the old and favorite excuse, “Not to-

Montreal and Quebec Division.

BEDFORD. — Cadet Kercher. Praise God this morning, God wonderfully con-

that this morning and as properly converted, hallelujah! We had Professor Wiggins with us over Sunday, our crowds were not very large on account of the bad roads, but we had good meetings and we know there has been a work done for eternity. Although not seeing anyone converted we believe the seed has been sown and

He has promised we shall reap in due season if we faint not. Alms to God we

NORTH COATICOOK.—Capt. Gamers: We are still marching on in this place. Although the attendance has been small during the past week, still God has been with

us, and we have been especially, blest while visiting. We are believing soon to see

COATICOOK.—Sergeant Alice Broad
belt. We thank God this morning from
full hearts because we are still nicely
saved. Hallelujah! Though our number

is small and the fighting hard yet we are determined to gird on the whole armour

and to go in more each day for God and for souls, trying our best to lead the Constitution cook sinners to the feet of Jesus. Since our last report three precious souls have sought and found salvation to the joy and delight of their hearts. Praise God forever. Two of which have been enrolled as Salvation Army Soldiers. Our new barracks is going up rapidly, and we hope are long to be able to preach Jesus Christ and His crucifixion in our own building. May God grant it in our own prayer.

DANVILLE.—Capt. Cardiff. Since our

last report we have been fighting on and God has again glorified Himself in saving

one more precious soul. It was a sister that was visiting here, she got a real work done in her heart and since that she has been to the meeting and testified to being saved. Hallelujah! She is going home again and we trust that she will be a help to others.

and then they will have a little heaven on

earth when Jesus comes in to live with them. We've had victory all along and in spite of the bad weather and roads quite a number attend our meetings. God blessed us on Sunday, although the old devil don't like to see people coming out where they can hurt his kingdom. yes God is going to have a people He can depend on. Sunday afternoon it was wet and dark, and just before the close of the meeting, when I was preaching the 2nd

sent a man in with a hat on which he did not like to take off who went through the

not like to take on, who went through the hall looking for another man's property. But after all the confusion we left feeling that God would take care of us, and the man we only hope he will get saved.

